M2426-1 Sat/Sun. 6/29-30/74

2926

Westtown/Barn IV /Coffee

[redacted]

Must Remain in
Transcription Room

Mr. Nyland:

I don't have to say again that I'm glad to be here, Huh? I did that on Thursday. But I'm always glad about Saturday evening; and now particularly since the emanations from the roof come down on us. It's almost done, isn't it, Robert? So at least, it won't rain in.

You know, we measure progress by the law of seven, and that applies to all phenomena which take place on the earth, and usually those laws we can notice and also we can become aware of, ~~t-em~~. If we look at progress of work on oneself, what is really taking place, and, if we know what is taking place, more or less or approximately, can we trace it, can we see by that law where we are? Also, if we have made progress from the beginning to the end, so that would be from DO to SI, and then (we make the) first triangle DO-RE-MI, what's the meaning of DO-RE-MI, and what is the meaning for oneself is also the meaning for the group as a whole.

The growth of a group is also subject to Heptaparapa rshinokh law. DO is the impetus, the beginning; the influence at a certain time of a certain form of esoteric knowledge, not necessarily determined at that time what kind of a road is indicated. It really means at that particular time, at a certain time in one's life, one becomes interested in esoteric knowledge. That means the possibility of a development which is not of this earth. One wishes to establish then within oneself a certain relationship with that what is higher. We say simply higher because it is away from the earth and I've explained several times, it's equal to finding that what is within oneself.

In group, it means that some people get together for an aim, Without determining the aim immediately; simply for the sake of having

contact with each other in order to profit by it. The aim, of course, of a group, gradually becomes determined by the different members. And so when in the beginning there is an interest that is aroused, it starts to get and take gradually a certain form and then there is a period in which there is that kind of chaotic almost tumultuous condition, that we call "RE". It is a rearrangement of thoughts and feelings. It is not going over into MI as yet. First it has to be an acquaintance with ideas which could lead to a different place away from this earth. By that I mean, of course, the whole question of bondage comes up, being bound to the earth, and with it the requirement that one should become free. It takes a long time before one wants to admit that, because one is so much bound and many times so much covered up; and also so blind that although one is exposed to a possibility, it takes a long time before there is really the desire to do something about it. But one finally, in this RE period, one starts to try at least to rearrange the ideas and put them in the proper place in relation to each other and utilization of that what one is oneself as becoming more and more responsible, understanding that in that kind of responsibility, there is a possibility of hope for freedom.

One then comes, after quite some time, becoming acquainted and also wishing to make attempts and selecting a very definite road which seems to be most plausable and probable, one starts regarding for instance, Gurdjieff Work on oneself, that is, the application of that what is given as knowledge in one's daily life, realizing the necessity that one cannot live by knowledge alone, and that it has to be translated in some kind of a form for oneself and has to become much more common property for oneself that one sees the necessity of something that belongs, as we say, to a vertical line of evolving, that then, in order to make it really more permanent, one would like to have it with one all the time.

The realization that that is not so and that it doesn't take place as yet, is sometimes quite distressing. One would expect that if there is a wish and one is serious, that then, of course, even in the creation of an "I", it should stay with one. Because after all, there is a desire and one wants, as it were, to practice; and even in practicing, one believes that in accordance with what one is familiar with in ordinary unconscious existence, that one will reach a goal fairly easy; or after some difficulty. But it is only dependent then on the concentration and the effort that one makes. It takes quite some time before one comes to the realization that that is not so. That there is much too much difficulty ~~in even~~ inherent in this so-called law of Heptaparaparshinokh when it is applied to a possible evolution of a man. And that the rules that apparently govern, even if the law exists, is simply that that particular pursuit is not natural, and that therefore ~~the~~ regulations of nature don't apply, and that then at the end of this period RE, one is going over in a real state of MI. A consideration of oneself as one really then more and more believes one is. And the shortcomings there are in a study of a law of that kind and information that is available; and even when one wishes to apply it, so many difficulties come up, most of them ~~unseen~~ unforeseen. And partly because one becomes more and more acquainted with oneself; and then it is a question how much energy is still available for the continuation through the particular period MI.

You see, the difference between the DO RE MI and the SOL LA SI is that SOL LA SI will become in respect to the conditions of objectivity, a permanency. That is, that in this second triad, there is a chance that certain things continue to exist and will not go away, maybe not always functioning. But when one wishes to have them function, they

are there. Not only the conditions to be created but also the objectivity as an entity, understanding its particular function and wishing to stay with one's unconscious personality. But it need not be called . . . called up, as it were. It need not be created anymore longer. In the DO RE MI, however, the attempts have to be made constantly, because as soon as there is no wish, then the "I" disappears, and it is at that point, MI, that one starts to realize how much is really necessary for that possible development, not now talking as yet about the note FA. Because that's a very special impetus which is then necessary to change the temporariness into a permanency.

In the note ~~MI in the note~~ MI, I consider myself, with all the efforts I have to make, with all the different ways by which I have believed in my unconscious existence, the different kind of memories I have regarding ~~it~~ that in my life before I ever met any idea in the nature of Gurdjieff. And then recalling that, and comparing it with people I have known, friends, people who have reached a certain condition position in life, who have apparently a certain independent income, or at least, they can handle themselves well, one becomes partly a little jealous ~~of~~ any considering the question of having made a choice and not wishing to continue with that choice, unless something more definite could be arranged so that then, the aim itself becomes more of a permanency itself, that is--being with us all the time, not necessarily the "I" as yet. But the wish for an understanding of something that exists and it is worthwhile, still, to strive for it. But it is exactly at that point ~~that~~ where some people have to give up. You might say it is in their nature. Because they cannot continue in the direction they have gone. And to say it very plainly, it costs, there too much. And at that time, looking around for something else that perhaps could be a little easier,

they become quite vulnerable for, by a variety of also so-called esoteric knowledge, or gurus, or people who tell them that they will reach heaven also, or that certain understandings are needed, or whatever other ~~con~~cepts are presented. Such ideas then become more and more acceptable to them because it is then placed in front of them to make a choice between ~~to fill~~ a wish to continue to Work, as we say now, on ourselves, and missing, perhaps, a great deal of that what is ordinary life or the necessity of going into ordinary life, and having a relationship with the outer world and reaching a certain aim for themselves and quite logically hoping that they will be happier ~~then~~ in that way, and at certain times they have to make a choice and they don't know how to choose. That is there is usually within such people a realization that something did exist because of their interest in Work, or in knowledge of the hereafter, or a possibility of a spiritual growth, and they don't want to leave it as yet. At the same time there is such tremendous attraction, seeing things taking place in the outside world, comparing themselves with others they know about, and simply then coming to a conclusion that perhaps it was the wrong choice they made, and they should have left already long ago, and whatever it may be. A realization that Work is too difficult for them or that they are looking for something that is a little easier and perhaps made more palatable, or that it has a little glittering of some kind which may mean that they could reach infinity in a different way and a little easier, at less cost. And it is at that time, of course, where the different influences on a person start to talk, particularly one's ordinary mind. That is at that time when the "I" is not sufficiently grown up to be convincing, and there is no desire on the part of an "I" to convince. It's only necessary that that "I" has to grow up in order to become a guide, but at that place it is not a guide as yet. And one can compare it ~~to~~ with

the voice of god. Telling one that one ought to become more spiritual or even indicating that one is a child of god. And wishing to make the possibility proper that one ought to create mansions in heaven, Or wishing at certain times that heaven could come down just for the asking. Or that at that time perhaps in prayer, it is quite logical that your prayer will be heard and that of course you will get what you want to --- what you aim for. It is a period in that MI state in which there is a fight between selfishness and the realization that one should yield at times, to forces which are higher than one is oneself and that in that process, one has to become smaller and smaller and less and less demanding as against the possibility of fulfilling what one calls one's own world to one's own satisfaction and in which there grows a certain desire to follow what one already knows and thinking that one knows enough. At such a point, people will leave.

Now that is the story also of a group when they become) - those individual members, become convinced that they ought to leave and they have been in ~~the~~ a group. They leave that group and the group as a whole goes through the same period of a little bit of a doubt, Of not knowing exactly what is right and should they continue within the group. You see, there is a period in which there has ~~to be~~ to be begun a certain formation, as I called it the other day ~~(the~~ of the trunk of a tree. But at that particular point certain branches, which should come out of the tree, are not formed. And they don't want to be formed because the sap of the tree has to be used for another purpose in accordance with what ←they think, and they don't wish to stay in the group any longer. It turns many times to a misunderstanding of what actually is taking place, but in order to justify such a choice, they will have to tell themselves and sometimes to others that certain things are wrong with the group, and

that they have to become negative and that there are complaints, and that they don't like certain people, and they cannot get along with them and that they have to go out into the free world in order to develop themselves better. And perhaps at the time when they leave, they feel a little sorry that so much time has been spent, almost for nothing. You see, let's continue with what happens to a person who does want to continue to Work. At the point MI, he starts to realize what really is involved and how much it will cost him. He starts to figure out how long it might take before he has reached an ideal. He also will have to deepen for himself the real wish and also become quite clear about his original motivation. And the more now he can make room for that what is the fulfillment of his life, in the sense of an understanding of life itself, and perhaps even having in mind the possibility of further growth with a Kesdjanian or soul body, or the realization for himself of other freedom and then being able to sit at the feet of [illegible], and hoping that he will tell him where god lives. All such things will take place for a person, when he finally decides that it is now the time, yes or no for himself, and wishes to continue with it. That is, he is willing to stand the difficulties that are involved, not only in the accumulation of data about himself and Work itself, and the uncovering of what he is really, and that he in his so-called being starts to understand that that what is really necessary is to some extent even the sacrifice of the things that have been acquired, and gradually substitute them by more essential forms of behavior. In that way, a man being at that point and then seeing the tremendous difficulties which are constantly his wishes, not necessarily this time of his body, but a wish which wants to become an emotional state, A real desire of his heart, And consideration of how to arrange that and to get that kind of energy on the right side so that he can cross the FA bridge, will require on his part a certain

very definite intensity of consideration of what his aim actually is. And then he starts to consider this SI-DO possibility, realizing that he will die and that he has to find the meaning of his death before he dies. And try to understand that as death as freedom, he will see that that what is in the way is the bondage of this Earth. And the clarity which then can come in having that kind of an aim will produce in him a consideration of his inner life, so that then in coming back to his own MI, that is the state in which he is ready to go if he possibly can, he has found a possible way out, or rather a possible way to continue, wanting then with the extra energy of an emotional state as indicated by a sincere wish to become one with the universe as a whole. If that is perhaps in--~~in~~--a particular description of his aim, that then he will have considering the possibility of SI-DO of freedom, the strength to overbridge FA and rearrange his emotional states. Of course it is logical that such a person will no further consider the question of other possibilities of his outer world. At the same time, his choice is made, because he has thought enough about what it would mean if he would go back and join his friends in unconsciousness. Because, you see, there is very little doubt that a person who is not constantly reminded before he crosses this FA bridge, will after some time lose contact with that what is esoteric knowledge and has helped him perhaps for a little while.

The realization that in the outer life he can be what he wishes to be and have one cocktail party after another. And of course can go to theaters and so forth, and that his contact with people of the outer world - we call it simply an outer world - usually a little superficial, will turn out to be an empty one if he joins it and is in contact with it for some time, under the assumption, which most

likely is right, that after some years he will have forgotten and he only will have a memory of what it used to be to think and to consider esoteric knowledge. And as he grows older and he wants then to make his mark in the world and when he starts to emphasize his vanity, his self-love, his wish for respect, his ~~wish~~ wish to be distinguished, to be acknowledged, very seldom will he return, and perhaps in much later life to a consideration that after all, it is vanity and vanity, and there is very little left in this world.

At such a time when a man remains alive he will return again to that what was his first love, you might call that. And then in any kind of an endeavor, scientific or artistic or even philosophical, he will try to find the ground of all things, that is that what is the reality of all that exists. But only much later, after he has paid enough to Mother Nature in the form of superficiality.

I say the same thing applies to a group. There is a period in which a group as members together ~~will~~ have to make a choice. Several will disappear. There will have to be substituted by new blood. And one has to become quite open to the possibility of affecting through Work, many other people. And when they do appear one has to be quite sure that they are told the right thing, because they do come, if they do, come, with an idea that they want to have food and food has to be given to them by those who actually believe in Gurdjieff. I now call it Gurdjieff to definitize it, because although there are many ways that lead to Rome, there is only one way, so far which is condensed enough and clear enough and logical enough to reach in the midst of one's life activities that what is desirable, for the growth of a person - the wish to make a Soul. And leading, by means of that, to a further understanding of the

totality of the Universe, again I say in three steps: by means of selfconsciousness, cosmic consciousness and universal consciousness. Allowing for the rules which exist in the rest of the Universe as well as on this Earth. Not in accordance with the law of seven but gradually becoming the law of three, and after that the law of one.

And so a person is faced with that kind of a choice at the right time. And because they as members make up the group, the group also is subject to exactly the same influence, and there is the consideration. Should we consider that what is necessary for the maintenance of the group important for us? And I feel we are at that place. We have to come to the realization that either it is yes for a group like we are or it won't be. And it will depend a great deal of your understanding of your own growth. And the more there is within yourself of wishing to become a Man, the more there will be a desire to have a group, because a group can remind you. In ordinary life you won't be reminded, except perhaps accidentally. But then even if you again would be reminded, it might be very necessary to join some other group. And there one hopes that there is enough aliveness, and an understanding, and an actual willingness to work together. And about that kind of a relationship which should exist in a group, we will talk more and more, because that is the only way by which a group will stick together.

You see, what is really a possibility of becoming clear in making that kind of decision. What can one expect at the present time from the outside world? You must start to realize that, because you have to use two different measures. One is the condition on Earth and what you wish to reach before you die, with the assurance that you will not take

anything along with you. The other is how much opportunity is there for a real spiritual development when you live in a superficial world, when you are not reminded sufficiently and when as yet there is not enough solidity within oneself for the continuation of work. But that you are still dependent on many influences and reminders and little meetings and activities and a Barn and a lunch and an association with each other. Which of course, we at the present time, not realizing what is involved, don't know what we are not doing and don't feel as yet the necessity of doing it. With other words, we have as yet not enough responsibility for the group and that is going to be very important for us, if you want to continue with it. Because if you don't see the aim of a group and your place in it, you will not cross FA, and you will just leave a group just short of the possibility of making Work permanent within yourself. By permanency, of course I mean that one reaches SOL. In SOL one lives with the knowledge of an "I" existing, and based on experiences of objectivity in one's ordinary life. Not only that it has become worthwhile, but then there is a firm desire of wishing to continue. There is also an "I" which is then in existence. Even if it has not grown up sufficiently, it has enough growth within it that it is in its maturity, wishing to stay with you and wanting to finish, you might say, the job that it has undertaken. It is that particular realization where devotion to an ideal starts. And where there is a realization also for oneself that the road one has taken has to lead to a very definite result. Because in the SOL-LA-SI

there is no returning and only to SOL, never to DO again. And it will reach SI in its proper time. That realization of SI approaching will make the condition at SOL much more... (I call it) still palatable... That is, wishing to give a desire for the continuation of one's life. And then it reaches FA, in which then what one considers as a possibility for oneself in ones own growth is to be used for the possibility in the relationships with people, that they also can profit by your experience and you can profit by theirs. That is the period in which a group really grows together. In which there is discussion of Work, and on the basis of research, an exchange of the ideas as to results. And the wisn for clarification of why such and such a thing exists, and in which the psychology of a man can really be understood in its proper sense, having then in mind further and further formation of the independent existance of the three centers and ultimately the wish to have them join. Altnough in the state LA that does not really take place as yet, (XX ~~---~~) you have to wait for SI. because, what is there? It is the last possibility for the death of oneself. And it is that consideration of preparation for seeing, if possible, or at least coming in the neighborhood of God. And it is for that reason that the emotional influence at that place LA in the development of one's own octave regarding the progress of Work, starts ~~to~~ to function so definitely within oneself that there is no further no distinction anymore between tnat what exists as a body of form, and an emotional state which continues to grow.

In LA one learns the language of an emotional body. In that way one can communicate with what... with that what will be in the SI-DO, that is the complete giving up of that what one is as a human being, and wishing to become a cosmic one.

This particular scale applies to the development of a man in the sense of self-consciousness. There are three octaves like that in accordance with our own terminology. In reality they don't exist that way. But there is a spiritual octave, which belongs to the cosmic conscious realm. And there is also another octave not divided into seven, belonging to the universal consciousness; there it is divided only in three. Because the realization of the closeness of unity which is of course, you might say, at the end which is the beginning, and which is the totality of omnipresence. And which is the concept of infinity, is everywhere and always and that then, the law of seven has been telescoped into three. And will be further telescoped into one.

Now what are we going to do? We want to continue to find out if Work is worthwhile. We have to continue to exchange ideas. We have to strive more and more in trying to make an "I" permanent. That is, by means of devotion it will come, because it will feel at home. If there is no devotion, an "I" will not stay with one's unconscious life. And in the period of the DO-RE-ME, difficult as it may be, there has to be a joining together for the common aim of over-bridging the FA. And in that respect, that what is then formed in a man, as well as in a group, is a Kesdjanian Body, which

can start at the point FA. Because there the determination has to be made to wish to continue with what already is potentially existing. And then the realization of that DO-RE-MI of the Kesdjan Body has also a possibility of growth, but it starts not at the DO when one becomes interested in Work. The DO-RE-ME represents a certain period even of gestation before the permanency can start to exist.

And at the point "FA" all wishes are combined for that kind of aim, and all emotional states are experienced in the light of the Lord.

And so, I would suggest simply that whenever you meet, you try to remember that your Work ought to become as permanently as you can make it, not in as short a time as you can, because that is not your particular knowledge and no one will know. All you are required to do is to be honest; that the sincerity which is there can then lead to further insight, but that you have to return time and time again, to simplicity of explanations. In that way we fail. And that is simply a matter of wanting to be impatient; the desire to use hifalutin words and concepts which have not been experieenced, and trying to make it more and more difficult. All of that is a result of your own thought and feeling, of your unconscious mind and solar plexus.

This is the first fight you might say, against which you have to take a position, wishing to understand. Work in simplicity, and not be bamboozled by a great deal of information which might, at a certain time, become useful, but not as yet,

until you have settled the very simple rules of a process of awareness.

What is awareness? It is so close to an aliveness. It is so close to one's ordinary life, that in ordinary life, when the thought of Work comes and your inclination is right, that is, when you live with the hope of something else to develop. When you live in that form of a spiritual level or being, or at least partially spiritually adjusted, if you wish to try to continue to live more and more in your inner life, if you wish to behave more and more essentially, then there is a possibility that that what is then taking place in you creates a certain state, when the thought of Work appears, can immediately be applied in the condition in which you then happen to live, and give you affirmation for the different thoughts of this (I call them) "higher nature", to be more or less united and understood. And create then, within yourself, the impetus of wishing to build that what has to be built for the continuation of your life.

And so, it becomes very simple. Because, how does one create conditions within one's unconscious personality which are conducive for that particular aim? You have to watch your words, for one thing. You have to see that you have energy which has to be spent wisely. You have to be open to the conditions of other people, and willingness to let that enter into you. You have to have a very definite attitude towards your selfishness. You very definitly must know that vanity is not going to pay off in the end. You must know that more and

more your life could become essential. For the simple reason that in the multiplicity of our behavior forms, most of which are just acquired characteristics, your character has a different demand.

You must know that in your ordinary behavior of not paying enough attention, of not wishing to consider, of not wanting to go out of your way even to help someone, or not wishing to become too not sensitive enough, that you have to develop that kind of sensitivity in the allowance of finiding out what is taking place in someone else. And that then you pay attention to that, because it should become part of your responsibility by the mere fact that you know that person.

It goes further than that, of course. Because if we don't life by that kind of knowledge alone, We live by relationships. We live by exhanges of ideas. We live by creating impressions on someone else. We become responsible for the way we benave in the light and the eyes of someone with whom we have some contact. All of these kinds of conditions are interchangeable even to the extent, if one has negative thoughts about someone, or keeps on within your own mind and feeling, hating someone else, there is a great likelihood that that kind of energy is transported somehow and it is communicated and creates a condition for that purpose in question that we are affected by it.

I think each time that you say, "God damn it," it affects God. And we don't have to go to swear words. We nave to go to our relationships we are now in establishing on the point

on the point of establishing, or within which we continue. And I will tell you every once in a while what I then think, without criticizing anyone of you. But just holding up in front of you, asking you a question, "What the hell are you doing?"

I ask that sometimes when I hear about certain things taking place. And how unwilling you are to change your ordinary life. And that you don't wish to continue a responsibility which you have taken upon yourself. And when you get through, then it doesn't matter very much to the other person anymore. Then you can say, "I don't care anymore or I don't love her, or him or whatever it may be." Or you find excuses that you are too busy, because you have to make a little bit of money, or that your conscience tells you that now it's over and that you don't have to bother with it anymore.

I hope you understand what I refer to every once in a while in lying, and in hypocrisy, and in vanity which you want to follow up because you love yourself much too much. And that that is a side of Gurdjieff which every once in a while you don't want to see. Because that's exactly the thing that you should become aware of for yourself, that in many ways, you are. And you don't want to face it because you love your life too much in order to continue to live with it. And then you want to exclude all the different things that start to affect you too much and for which you should really have tears in your eyes.

The realization of the totality of oneself, light and darkness both; consciousness and the possiblity of conscience, and even if it is small this time, your unconsciousness and your absolute absolute abnormality of wishing to undr

abnormality of wishing to understand someone else and to continue with what you wish to do because you think you know it all.

Keep these things in mind because they will come up every onee in a while and I will not say I will do it for the sake of being credible. It's an entirely different reason why I mention these things. (all right--- turn cassete.)

Side 2: It's very simple why I talk about it. We are living in a certain civilization and culture. And we are confronted by all the different impressions we receive via any kind of a medium of exchange. And there is a level of being which is quite low, and you must know that, not necessarily in this country, also in other countries. It has existed before. It has more come out to the open and we are less and less ashamed of it. The question of realationships and morality. We don't pay attention to it any more. We wish everything to be equal, and all secrets to be known. We don't pay attention any longer to private life. We just want to hang it out like a wash in the wind to let it dry so that it can be seen by everyone. We talk about the deepest secrets of our heart from the rooftops and shout it and blunder and use all kinds of language... and never mind what kind of language we use, simply underthe cloak of "art", or some form that we call "free expression".

To what extent we are affected by it - to what extent even the group can protect you, that's another question. We are not protected from the outside. And we don't do very much to maintain a level among ourselves. And this is what I really despise, that you

cannot understand it is a requirement when you belong to a group. That there is a necessity of consideration -- A necessity of sensitivity - a necessity of wanting to get out of your way for the sake of someone else, or to make someone else even happier so that they can live. You do it at certain times when you feel like it. Several times you don't do it when you don't feel like it. And many times, you try to get out of it. And that you might say is human nature? Yes, it is. We know that. That is what the rest of the world is up to, with the exception of a few people and not withstanding all the messengers who have been sent from above to remind this mankind of its particular aim. And in this civilization, we've grown worse and worse, and more and more superficial, and everything goes now and even people start to laugh about it. Because they are not ashamed.

Gurdjieff talks about shame - inner shame; shame of your inner life; an inner life is very sensitive. When it is to be considered, you have to approach it with sensitivity. And the question is always where will you get it in your outer life where everything is just sloughed over and made, I say, equal - equalization, as if everything just could become superficial. And then, a little bit polished up to make it look nice and in reality, the inner, inner of it, it doesn't even exist. And that is an essential value is already started to deteriorate.

In a group, one should not allow it. One should really come together a little more often to talk about one's inner life, and the requirements for its development. One has to come more and more to the motivations of work, not only to the expression in one's ordinary behavior. One has to become free more and more for that what one is as a human being, and see what the motivations are, and then realize how little sense there is in wishing to continue with one's own life in the way we many times do. Just as if, to an inner life development, the same rules apply which now

apply to an outer life possible growth of a man on earth.

Inner life has to be judged from an eternal standpoint. It is not that we can reach that, and it is not that we know anything about eternity, but we settle for a higher emotional type of life, symbolized by Kesdjanian body, wishing to transfer more and more that what we know and what we feel and what we partly understand to a level of a Kesdjanian Body, emotionally tinted and interpreted then, via an emotional state of what is understanding, even intellect, and also behavior form of a Kesdjanian Body.

The aim, as you know, is to become free from the physical body as an expression or a necessary expression of one's feeling. The aim is to learn a language which is not known as yet because one uses the physical body for that purpose. One has to give that what is necessary to mammon but to God you have to give that what is required to be given to Him. You give to your body what is required. You give to your spirit what will enable ~~it better~~ aspint to grow out and become what it ought to be - the soul towards God. You have to realize what is the aim of one's life on this earth - even on this earh - we, who are stupid and irresponsible. Who in general don't want to live anymore in accordance with ordinary rules which could apply to a family, to a relationship, to honesty, even in administrative circles and politics which, of course, should be reduced almost to a minimum in order to let the possibility of a conscience of a so - called statesman appear and him/him give him the freedom to express it.

Whatever causes there are, (and sometimes we will talk about the similarity of an economic relationship and that what is a relationship of a man towards the possibility of his growth) the question of money in relation to that what is taking place economically and the question

of objectivity which is not understood at all by a man ~~who~~ when he lives only in subjectivity. All such things-maybe we'll talk about it ~~another~~ some time. But I would like to mention simply: Here you are, and tomorrow is a Sunday. I ask you to be considerate. I ask you not to love each other, because that is also misunderstood. Damn it. What you understand ~~about~~ by love, you don't know. Many times it's just a little bit of sexual attraction. Many times, I say, "Shame on you." You're much too loose. When one talks about that, what is required, simply because that kind of satisfaction becomes empty after some time, is a development for a group and the members to become emotionally involved. To learn that language, by consideration, by caring, by wishing to share that what you know of an emotional kind. And how does one do it? We talk about it many times. To develop your inner life. To see what is there that can be developed. And to put that in front of you as a requirement, as number one priority, for the simple reason that you have to learn to stand on your own two feet and not constantly look for sympathy. That you have enough guts within yourself to ~~have~~ haul suffering; to take care of it yourself even if it is caused by so-called friends who leave you or don't care any longer so that then you are not - how will I say - too sad about it.

What is required for each person that the relationship - sometimes I say between the mind and one's feeling, that is an unconscious statement - what is required is between his consciousness and his conscience, and the conscience represents the evolution of his inner life. That the language is understandable after some time becomes the same and that has to grow out together. And the relationship which an unconscious person should have with the preliminaries or the principles or perhaps even the embryonic state in which his inner life is to start, as it were, to talk. And to exchange ideas and to answer [redacted] questions of one's

inner life. And not in the direction of an ordinary platitude, with which you are all too familiar. But with that ~~which~~ what is a spiritual kind of a language, which has within it a wish for an understanding of that ~~which~~ what takes place in the beginnings of one's conscience.

This ~~you~~ will have to learn. Your inner life will ultimately give you the solidity which is required for each man to have when he wishes to become harmonious because the balance of a harmonious man is determined by the quality and the quantity of its inner life as solidity within himself. That will make him a man. When ~~is~~ a man he can look around. He can do whatever he pleases to do. Because all such deeds then can be accounted for and for all those, he will remain responsible. And even if it is asked of him to explain it, he ~~will~~ will have a reason for telling why such and such a thing happened, and why he did that, and why he did not do something else.

You can say it's an aim, isn't it? You can say it's difficult. And I talk, of course, about difficulties. I talk about you - all of us, as young people wishing to grow up. Wishing to extract from life what you can extract, and use it for your development and use it for taking care of the responsibility you have for your own life - and for those you care for; ~~at~~ not least, you claim you care for them. And sometimes you even dare to say that you love them and then after some time, what? what is happening? Unless there is a level of an emotional understanding; unless there is a level of an intellectual love, those are the two levels that first should be established before any other kind of a connection should exist. Unfortunately, we are not educated that way, and what our body wants is a little bit premature because we have not been trained to understand the necessity of the other two as becoming ~~as~~ much more important. That is a shame of our civilization and we don't do

anything, not very much at least, by education. And for that reason, it is left to a few individuals to try, of which there are several without any doubt.

I don't call them Gurdjieff people. I call them those who are interested in esoteric knowledge. Those who want to find where it is and how they can acquire it and how they can use it for themselves and transform it within themselves in an ambition first called aspiration towards an aim and then changed within themselves into an inspirational force of one's Kesdjanian Body. That is a requirement for a person when he lives on this earth, like it or not. Because it's going to be demanded of you sooner or later. It doesn't matter when because time is of no essence at all in this kind of development.

Everybody will have his time and all time will be available to everybody. And it is that problem you have to learn to understand of the necessity even when we talk together and we have a little meeting and we exchange ideas of Work. And the sincerity which of course is required, but the necessity of not losing yourself into all kinds of philosophy. You can philosophize as much as you like by yourself. You can spend hours and hours in trying to put two and two together. You can allow for the thoughts of your mind and the quality of them and the speed with which they can rearrange themselves into logic, that's all your affair. But when you get together for the sake of description of Work, of that what you have done in the application of the ideas in the practicality of your life itself, then you can even be very short, succinct, that is, to the point, to tell what you have done as Work. And an understanding of that what is work; and if you don't understand it, for heaven's sake, try to find out how you can learn to know what it is. This simplicity

of the existence of an "I" which you can create by means of your wish and then, the function of that working, as it were, on you. That is Work on oneself: an "I" working for you, using you as an object to get information for the sake of building, building information as facts about yourself - all the building blocks for your soul.

You must understand the spiritual value that becomes apparent when you make this form in which life happens to be, transparent so you can become aware of life existing. That life force is for your soul, not the form in which you now appear. And all such little problems, and thoughts and feelings, and all the different studies you wish to make, You must make them, you have to make much more the time which is necessary for that kind of spiritual development. You see if you don't, we live as it were, in an outside world. You don't profit even by what is created for the purpose of your own growth, to become a man. And Of course if you don't use it, and it may be ~~that~~ there no one can force you to drink. You can sit and go to the library and still fall asleep. Nobody compels you to read a book. Nobody can tell you how to behave. Only you yourself have to follow your conscience in the way you feel it is right for you. And you work to the extent of your capacity. And you don't compare yourself ~~to~~ with others who seemingly seem to have different kinds of experiences. And don't ever become jealous, You just tell what is ~~always~~ for you in your wish to apply the application and the information you get. That is all we need in the beginning. More and more that will give you the proper food for your inner life. You will understand the development of an inner life, ~~when you~~ when you start to develop it. You will not know it until you do it. And the experience which you then will

have will enable you to settle a great many questions which now must remain questions of your mind. Sometimes in Working, the questions you have, will be settled in your heart, and there they will be solved. Quite an unusual way of acquiring understanding. But much and much better than to fill your mind with a whole lot of nonsense which is quite useless, and which simply comes because you insist in asking one little question after another, without even giving yourself the time to ponder about them and perhaps find out a little bit of what might be the meaning. Each time that you talk about Work you ask yourself, "How much Work, actually, have I applied to the condition I am describing." And you receive many ways you have not Worked - you just describe a little. But again I want to say, I say for very definite reasons that you have to become interested more and more in your spiritual life and the potentialities which exist. It is because the world will not give it to you. It is because this knowledge is given, as it were, from Heaven for the saving of this world, this earth. For the saving of mankind, to the extent that they, in the midst of a dying civilization can continue to live. For yourself to become a man. To understand the meaning of your own life and in your relationships with others to be able to create that what is the necessity of a surrounding conducive to further understanding and giving more and more insight into life itself as a solution to your life. As a solution to the reason why you have been born - to the solution of an arranging - of an arrangement which you then can see of a hierarchy and all quarter maintainers taking care of you in some way or other. you yielding to that wish and so receive knowledge of a certain kind coming from above and being converted within yourself into an understanding which you can use. The application in a very simple way and in very

simple words and just simply discussed. And no particular argument, no particular desire. I say many times, to shine and satisfy yourself love, nix-nix of that. Just don't. Just don't be like that. Just don't complain. Just be what you can be, as positive as you can be, small as it may be. Don't fall into the trap of negativity. Don't fall into a trap of judgment about others about which you don't know a god damned thing. Each person has his life, you have your own - you can judge yourself if you will want to judge, it's all right after all, this is probably a way by which you come to the conclusion that you ought to do something about it. But in the group try to realize time and time again, and day and day again. Day in, day out. Why? why are you here? At this Barn - all tonight - at this meeting. Why isn't it possible that while you sit now and have a wish to wake up - how can't you? What is the reason you could not be aware of yourself, sitting. How, when you sit, and you talk maybe with someone - or you don't. You sit at a desk and you have a pencil and you rest a little bit and you lean back in your chair and you make a little movement with your hand or you cross your legs, or you bend over, or you move your head, or there is an expression you change because there happens to be a thought in your brain and it is - and you like it, you you smile a little, you smile at memories --- why can't you be aware of such things? They are so simple, and you don't have to change them. And you don't have to like them particularly. They're just forms of behavior and the sooner you become acquainted with you as behaving creature the better it will be for your self-knowledge. It is not difficult to Work, and sometimes when it is really quiet around you, and then there is nothing else that happens in the darkness of the night, and no wind, and maybe the window can be open and the air can be cool

enough. And you sit there quietly and you watch, if the sky is visible, simply you watch the stars. And there is a possibility of communion with the totality of something existing- you can say atmosphere, you can say aliveness, everywhere, you can say even as a light point existing and telling you that you also belong. In Days of Awe, to remember that what is in the deepest of your heart and your own essence, and to try to strive to reach your essential essence for yourself in order to have an experience of unity - of wholeness. And then remembering, yes that was given to me in order to become more objective to myself. Always remember that whatever you feel, whatever you think about Work, always must lead to the wish to create an objective faculty which, after some time, maybe after many, many attempts, can stay with you, within your house that you have created and which is fed on the food which is given to Kesdjan. And then in excess amounts, to be used by your 'I', which is given to your mind in the conversion of thoughts into awareness. And that what is left will help the 'I' to become more mature. That in your wish even to be active and get out of your chair, and walk around, your 'I' will be fed by your wish to wake up to yourself as your body is walking.

To Gurdjieff - you know, you have to remember him, once in a while. Even if you prefer esoteric knowledge, don't forget where it came from, to us. Because we are perfectly willing to admit it did come through that man. To Gurdjieff.

SUNDAY COFFEE

MR: NYLAND: I'm glad we're in the shadow-the shade. I have to go to Kennedy to get my daughter today, and therefore I won't be here for lunch. And then someone made the remark that maybe we could have coffee. And then I said, yah, coffee. What does that mean? I have to say something again. And that seems to be my particular shick-sall, you know, fate. Whenever there is an opportunity that I can say something I open my mouth. And for me it's always a question, if I do that, how much of your ears are open? But when you do come I have to respond to it. I remind you of Work. I remind you of a day like this - beautiful - a day, even a birthday, for Cynthia

special day, right after the marriage. Special. She's loading it up, isn't she? All kind of responsibilities that she has now that she has to work away. Do you feel the responsibility when you have a day like this, that you have to answer to it? Can you see a day with sunshine and opportunity, a Barn and a group - can you see that as a gift, of something that happens to you in your life, quite different from having tears in your eyes, or certain conditions which makes you very sad. It's a question of appreciation of everything that you really experience and some in ~~extraordinary~~ accordance with ordinary unconscious thinking you start to judge, of that what you like and what you don't like, what is agreeable and not agreeable. And when you use the measure of conscious efforts, or Worked on yourself for the development of your inner life, that kind of a measure is quite different. It is not what you like; it is what is right for you! And to the extent that you understand what is really right for you, as if you're sick, or you have taken too much of a sleeping pill, and you have to do some work, and you don't know how to overcome that so-called tranquillity that you always have when you are in an ordinary existence and unconsciously you behave, you exclude from yourself many times certain things that could be useful, but you don't like them. And it is exactly the little bit of friction of the non-liking of certain things that you can get energy for a definite purpose.

And so, when you take a day like this, and you can see it as an opportunity for yourself, it always has to be connected with what is that aim that you want to achieve, or what for, and the reason of course why you are here. And to use them, this, as a gift, I call it - not that I believe that you have to thank the Lord for it. I think gifts start with Mother Nature. I think Mother Nature, having her own ideas about her own development, and again that is a kind of a concept that is very difficult to imagine. How can Mother Nature - ~~with~~ this Earth, with all the trees, and flowers, and plants, and animals, and so forth - have any intelligence? And you think about that, and you are limited by your own intelligence, and you believe that

intelligence is always connected with some kind of a body. Intelligence is a force which exists in relation to other forces. The totality of vital energy are like points of life. And it is that kind of a concept that becomes much more important for yourself when you consider the possibility of evolution.

And when then this day, and coffee, and lovely sunshine, and a group of people and you can get in to each other's hair - what can you take? To what extent can you exctract from what you want to experience certain food for yourself, for your growth? You see, what is paramount is this desire for wishing to grow up. If that isn't there, then you won't want to Work, you don't want to do anything but keep on going , and go against the grain in ordinary life in order to reach certain aims/in ordinary life which are there - and worthwhile enough to reach. Can you make a distinction of what your life ought to be in reality, Because it's obvious that life on Earth is temporary . We do mean with reality, permanency, eternity. And that makes the difference in the concept. What will you want to do today that you would like to continue with ? That is, in yours attitude of yourself, what is there for yourself that you would wish to live with, That you don't want to give up tomorrow, That you would like to have during the whole year, and for the rest of your life? If you could define that - it is not in ordinary food, you know that, You become sick of it - but in yourself and your attitude, your state of mind your state of feeling, also the state of your body, what would you like this personality to be day after day? What are the kind of thoughts that you will want to allow which will not become monotanous? What can continue to give you a certain sense of wishing to live? It's very important that you see that, because if you know what it is that actually you could live with , and that also could remind you, and that constantly would keep you in a balance, in a balanced state, that is really what one wishes - this kind of peace, within oneself not to be disturbed; or if there is disturbance, to know how to handle it.

And so I would suggest that for today, you see to what extent you are in balance,

what influences you might receive from other people, or from conditions in your own working now, what is there that might disturb you? If you start out with a state of balance within, which means of course that all the different impressions are matching each other, that they are confronted together, and are in balance with each other, that the negativity and the positivity, meeting within you, are counteracting each other and will not leave an extra form of energy, either of positivity or of negativity, to disturb you, that everything is really balanced within, and that balance is you. And that you take in, from the outside world, whatever you can, and you digest it with that what is within you with your inner life. And then the balance is between outer and inner, but in reality it is only you existing. Regardless then of the conditions as they are, and whatever the conditions may be from the outside that are going to affect you, that you constantly have, as it were, an antidote within yourself which creates the balance. You understand now what is meant by neutralizer? That is the function of a man, to become neutral to positive and negative, not to go in one direction or the other, unless you wish, from the inside of yourself, of your so-called neutrality. Because if you wish to go into positivity or negativity, you should take your neutrality with you. That is, you should carry with you your balance within yourself, and knowing by experience, that when you can trust it, it can be affected by almost any kind of a condition of life, and still you will not be disturbed. That of course is the poise you should have on a day like this. You take whatever you can, willingly. You do whatever you can, with all your heart. You see the different people affect you in a certain way. And you say to yourself - what of it? I have, within myself, something that can counteract that which is far superior than any kind of an influence anyone else can make on me.

You ought to have, for yourself, a knowledge of yourself in such a way that nobody can tell you any more than you already know. That's the real reason for wanting to acquire and accumulate information about yourself. You see, whatever that knowledge is should not be disturbed by any saying of someone else - criticism or whatever it may be. You must be able to place within yourself, that what you know as an absolute value

belonging to you. And then the disturbance from the outside, or the influence of people on you , or conditions, are immediately received and translated and do not always go to the usual -- in the usual channels of reaction. You counteract it with that what you are. That what is your inner life becomes like a rubber ball. It bounces back, It is affected , but it always retains its own form again, regardless. And then you can say, let thunderstorms and rain and snow and sleet come, let the enemy come and attack me, let God surround me with His love. I remain what I am, for that reason that I am, I wish to be.

If you can remember that during the day when you Work, very simply , what is it in you. And when you stand , stand in balance. That will remind you. Your body in balance is a wonderful instrument. When it is relaxed enough it can receive any kind of a shock, and you can counteract it with your body. You lift certain things. In balance you do not use too much energy, You just direct your muscles for that what is necessary to be done . When you have a certain rhythm in shoveling it is beautiful to see the balance of your body , when it is healthy and strong enough. And it is the same with the balance of your feeling - when the conditions are such of the influence of people on you, to which you react in a certain emotional sense, that you can counteract it with that what you really are. And that kind of balance will allow you to receive any kind of influence of that kind because you are yourself, and you can take and you can give. And with your mind, you know the sayings of people around you, and the criticism that they have about you, and the wish sometimes on their part, that they want to argue with you. Of course you can be provoked, You can be affected in a certain way. You will say that the person doesn't understand you, or that they make a mistake in telling about you certain stories, or that there is something that they really should know because you are yourself this and that, And of course you know that, and they unfortunately don't and you would like to explain yourself. Or you complain about conditions quite verbally, and you fly off the handle with your mouth. When you wish to do that, don't

do it in the presence of others, but first try to arrange for yourself a desire ~~for~~ within your head in your brain, that it is ~~xxxxxxxxxx~~ quite all right to receive all kind of facts, but that there is something within yourself which can arrange such facts in a balanced way.

The mind is a great balancer. All kind of thoughts in different compartments of the brain must, in time, balance themselves, so then your brain will not have a headache. I hope you have a good morning and a good day. You can wish me well because I find at Kennedy my daughter. And I'm very glad that she's coming.

So, finish your coffee and ~~xxxxx~~ go back to work, huh? Put your nose to the grindstone.

And a lovely year for you, my darling.

END TAPE

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